6: Abbeville--65-66
116, 342

(1611) 1614

Tupinamba

The Indians recognizing the necessity of this fort [AW: a fort being built for the French] which concerned their interest as well as ours began immediately to work with great lightness and gaiety of heart constructing several huts for the French, made of small trees which they cut 12, 15, and 20 feet long, according to the desired height of the huts. These said trees being placed in the ground one against the other, they attached them with other pieces of wood running transversely, and other beams and framing members (sommiers); over which they mounted the pieces in the form of rafters (cheverons), and crowned them with the leaves of palms called in their language, pindo which they [66v] placed so that the rain could in no way enter, and which, on the interior, gave a curious effect of paneling.

6: Abbeville--69v-70 (1611) 1614 Tupinamba
116, 773, 177

[MC: speech of Iapy ouassou, chief of Iuniparan, and head Bourouuichaue of the Isle of Maragnan, to the French upon their arrival]:

We know... that there is one who has created all things, who is all good, and it is he who has given us an immortal soul. We believe also that for the wickedness of men, God sent the flood over all the earth to chastize; and saved only one good father and a good mother, from whom we all come... But God, sometime after the flood, sent Prophets, wearing beards to come and instruct us in the law of God. These Prophets presented to our father, from whom we are descended, two swords; the one of wood and the other of iron. He found the iron sword too heavy and took the wooden one. After he refused, your ancestor (MC: i.e. of the French) being wiser took the iron sword. After this we became miserable, for the Prophets seeing that our nation did not want to believe in them (70) flew to the sky, leaving behind the marks of their presence--of themselves and of their sticks printed with crosses in a stone near Potyiou, which you have seen as well as I. Then languages became diversified among us, though in the beginning there was only one... Unable to understand each other, we started to fight... And after much misery and misfortune, this evil race of Pero [MC: the Portuguese] came and took our country, and bled this great and ancient nation, and reduced it to the small number as you can see which we are today."

6: Abbeville--74-74v (1611) 1614 Tupinamba
116, 836

[MC: Questions put to the Capucin fathers by the chief of Maragnan]:

...But it surprises me very much that you other Pay [MC: French] do not want any women. Are you forbidden by Heaven? Are you born of father and mother? What then! Are you not mortal like us? Why is it you do not take women as well as the other French who have traded with us 40 years or more? But yet you prevent them now from using our daughters: that which we have esteemed a great honor and a great joy, to be able to have children.

And from this fact it is true that until the present they have considered this to be a very great favor: But seeing that [74v] the French of our company, did not give so much liberty as those who preceded them, they esteemed it to be a dislike for them, and a great displeasure for their daughters, some of whom like all desperate people, wished to retire into the woods since the French who had been their good companions (so they called them) no longer wished to see them.

6: Abbeville--76v-77 (1611) 1614 Tupinamba
116, 175

About seven years ago a certain personage (whose name and identity we withhold for several reasons) seeing that the Topinamba Indians (who formerly lived near the Tropic of Capricorn) sought refuge on the Isle of Maragnan and environs, to escape the domination of the Portuguese, left from Fernambourg with a companion, followed by several Portuguese, and by 8 or 10 thousand other Indians of the same nation, [MC: i. e. Topinamba] who were of these parts, as many men as women and small children.

One does not know whether a worthwhile zeal brought him there or evil design. Then he undertook a trip of 5 or 6 hundred leagues through thick forest, before which he must have taken pains to learn the language of these Indians, since he spoke it as perfectly as though he were of the country.... Such was his renown that '77' these Indians took him to be a very great prophet. [MC: after many miles of wandering and encounters with the French, the Indians turned on him and renounced him with the encouragement of the French who declared his doctrine false]

6: Abbeville--99 (1611) 1614 Tupinamba
116, 554, 622

[AM: Iapy ouassou was the paramount chief of the whole region of the island of Maragnan. He was an excellent speaker, versed in traditional history and mythology.]

6: Abbeville--99v (1611) 1614 Tupinamba
116, 304

...This child [son of a chief], aged 9 or 10 years, a beautiful boy, who had not yet had his lip pierced like the others, ...

6: Abbeville--115v
116, 285, 531

(1611) 1614

Tupinamba

...the others [MC: who helped construct the chapel] made mats of palm [pindo] leaves, which are so well woven and twined in squares and various figures, that they are pleasant to see.

6: Abbeville--119 (1611) 1614 Tupinamba
116, 534

During our absence every evening and morning, the Indians of Iuniparan, assembled at the sound of a kind of tambourine, called in their language Ouaïrara, which the said Sebastian invented to use in the absence of a bell.

6: Abbeville--122-123 (1611) 1614 Tupinamba
116, 755, 764

...in the evening arrived one of the slaves of the aforementioned chief (of the nation long hair.) [AM: reference to the Chief of Tymbohu], who carried the first [122v] news of the death of his son aged 4 or 5 years only, whom he had sent to the barbier [MC: medicine man] (called ~~in~~ their language págé) who lived 5 or 6 leagues away, so that he might blow and cure his disease...As soon as the slave had arrived seating himself on a cotton hammock, the wives and daughters assembled around him, and began to weep, cry, and lament according to their custom.

....those who brought the dead child did not arrive until 10 or 11 in the evening, all the relatives assembled around the little child, which the mother held in her arms, and commenced anew their strange crying and lamentations, so that one could hear them throughout the village....[123] They continued their noise until the next day when he was interred, redoubling then, their cries and lamentations, even more than before.

....The next morning...we reproved them for their foolish belief, showing them that the págé, in whom they placed such stock, were nothing but deceivers and abusers; it being untrue that their blowing had the power to cure as they claimed;..."

6: Abbeville--143
116, 551

(1611) 1614

Tupinamba

...this old man [MC: the father-in law of Iapy ouassou, chief of the island], ... was called Deer (following the etymology of his name, Sou Ouässouac which means a deer with horns or a horned deer).

6: Abbeville--172-175 (1611) 1614 Tupinamba
116, 266, 684

[MC: An account of a woman slave of Iapy Ouassou whom the French persuaded the chief to free and marry. Shortly after he had freed her, she was caught in adultery with another Indian and was brought to him when he was feasting in another village and was under the influence of the wine Acaiou which was then in season. On the spot he had one of his children kill her, and several Indians especially several old women dismembered her body, and they said that some parts would be carried to hide in the village of Carnaupio. When the French heard of it they determined to punish the chief; so two of the French on the appointed day went one to one end of the village and the second to the other to announce to the Indians in a loud voice (according to the custom of the country) the case of Iapy Ouassou. After a long harangue he was pardoned.]

6: Abbeville--179 (1611) 1614 Tupinamba
116, 721

...This [MC: the impregnable position of the island] is what gives rise to the courage of the Maragnans, who finding themselves in such a secure place and the strongest, make war on all the others, while no one dares attack them.

6: Abbeville--181v-182 (1611) 1614 Tupinamba
116, 342, 361

...Their villages which they call oc, or taue are nothing but four huts made of big trees or posts, covered from top to bottom by palm leaves, which they call pindo.... These huts are from 26 to 30 feet wide, and 2, 3, 4, or 5 hundred feet long, according to the number of occupants. They are arranged like a cloister, that is to say in a square, as the Place Royal in Paris: so that they have in the middle a beautiful large plaza. The 4 huts thus established with the plaza in the middle make a village, of which some are larger than others, there being 27 in all [182] on the Island of Maragnon...

6: Abbeville--182-184v (1611) 1614 Tupinamba-1-4
116, 103, 551

The first village [AW: on the island of Maranhão] is at the nearest point, where one first lands on the large Island, coming from the Islet of Saint Anne: it is called Timbohu, which is the word for the root of a certain tree called euue, in which they soak their fish. In this village there are two chiefs: one is called Ouarouma-Ouassou, that is the tree and the branches with which they make the sieves for sifting their flour. The other is called Souassou-akan, which means the head of a hind.

The second village is called Ita-pary, that is the park, or the fishing ground of stone, because in this village there are 2 or 3 good fishing grounds. There are also two chiefs in this village, the first has the name Metarapoua, that is [182v] the white stone made of vignol [a kind of snail] which they put in the lip and is a very fine Savage, great friend of the French who usually call him the Crab. The second [chief] is named Auaty-on, which means black millet [le mil noir].

The third village is Carnaupiop, which means a tree named carnau with dry leaves. There are two chiefs here. The first is Marcoya Perop, that is the skin of a fruit named morgoraue, very bitter. The second is Ararousouay, which signifies the tail of an ara, a bird with red feathers mixed with other colors.

The fourth village is Euäyue that is to say old water, or troubled water. There are here also two chiefs, one is Ouyra Ouassoupinim. That is the large bunting bird, checked with many colors, the other is named Iereuuousou, the name of a bird of the same name.

6: Abbeville--182-184v (1611) 1614 Tupinamba-2
116, 103, 551

The fifth village is Ita-endaue. That is the place of rock: the chief is called Ouaygnon-mondeuue, which means the place where one gets blue crabs.

The sixth village is Arasouy-Ieuue, [183] that is the beautiful bird named Arasouy. The chief is called Tamano, that is the dead stone.

The seventh village is called Pindotuue, that is the place of the pindo, which furnish the palm leaves for the huts, the inhabitants of which have joined with those of Carnaupio, where the chief is Margoya Perop, that is the bitter skin of a fruit called margoyaue.

The eighth village is called Ouatimbouup, meaning the root of timbo. The chief has the name Ouyrapouitan, that is the brazil [MC: tree]. This personage is a great warrior who loves the French very much, and this village is close to Iuniparan.

The ninth village which is the largest and most prominent, is Iuniparan, that is the bitter iunipap, which is a very bitter fruit, when it is not ripe. The chief here is Iapyy-Ouassou, or Iapy-Ouassou, that is the little great bird of many hues, which is one of the most beautiful of the Indies. This man is the first and (183v) greatest Bourouuichaue, not only of this village but of the whole island. Besides the abovesaid Iapyy Ouassou, there are 4 other chiefs in Iuniparan. The first is Iacoupem, that is a pheasant. The second Tata-Ouissou, that is the great fire. The third is Trecouare-Oubouih, which means flowing blood. The fourth is pacquarabehu, that is a pac full of water.

The tenth village is Toriepeep, that is to warm oneself: there are two chiefs in this village. The first is Pira-Iuua, that is the arm of a fish. The second Auapaam, which

6: Abbeville--182-184v (1611) 1614 Tupinamba-3
116, 103, 551

means a man who does not know how to get by (*qui ne sait passer*).

The eleventh village is *Ianouarem*, that is the stinking dog. There are two chiefs in this village. The first is *Ouroubou-anpan*, which means the swollen raven. The second is *Taycouiou* which is the name of a little bird.

The twelfth village is *Ouarapiran*, that is, red earth. The chief is called *Itapoucousan*, that is the iron or shackles (fers) one wears on the feet. [184]

The thirteenth village is named *Coyieup*, that is a gourd which serves as a vessel. There are two chiefs there. The first is *Moutin*, which is a white *raffade*. The second (who is his brother) is *Ouyra-essa-Ouassou*, which means the eye of a large bird.

The fourteenth village is *Eussaouap*, that is the place where one eats crabs, which is one of the largest villages on the Island, in which there are 4 chiefs. The first is *Tatou Ouassou*, that is the great Tatou. The second is *Coras Ouassou*, that is the great *Cola*, . . . The third is *Tayassou*, that is the monkey. The fourth is *Tapyyre-euire*, that is the buttocks of a cow.

The fifteenth village is called *Maracana pisip*, which means the great bird *maracana*: there are three chiefs. The first is *Terere*, . . . the second is *Aiourou-o-naissou*, that is the great parrot. The third is *Ouara-tubouyh*, which means blue bird. (184v)

The sixteenth village is *Taperoussou*, that is the grand old village. The chief is *Quattiare-Oussou*, the great letter (*la grande lettre*).

The seventeenth village is *Toroupe lebreuuage*. There are two chiefs in this place.

6: Abbeville--182-184v (1611) 1614 Tupinamba-4
116, 103, 551

The first is Ouirapappeup, that is the flat bow. The second is Caraouata-ouare, the eater of caraouata.

(Of the remaining 10 villages 8 have one chief and two have two.)

6: Abbeville--185v (1611) 1614 Tupinamba
116, 161, 361

...These are all the principal villages of the Island [AW: the island of Maranhão. For the itemized list of villages see category 103.]...there being some two to three hundred Indians in each village, while in others there are five or six hundred. In the whole Island there are some 10 or 12,000 souls.

6: Abbeville--185v-187 (1611) 1614 Tupinamba-1-✓
116, 103, 551

Tapouytapere is another dwelling place for the Topinamba Indians, this one on firm ground near the large Isle of Maragnan, on the west side it can be seen easily from the fort of Saint Louis, there being only 3 or 4 leagues of sea between. It is not an island like Maragnan, although...[186] when the sea rises it is surrounded by water; which soon subsides...

...All this country of Tapouytapere is not strong like Maragnan, but it is more agreeable, richer and more abundant. There are in this place 15 or 20 villages of which I will note the most celebrated and best with their chiefs and significations.

The most celebrated, and the first village is called Tapouytapere, which is also the name of the whole province, signifying the old dwelling of the Tapouys or long hairs. In this place there are [186v] two chiefs. The first is named Auattion, that is the black millet. The second is called Cay-Ouassou, which means great ... monkey.

The second village is Sery-ieu, that is the painted crab [Crabe platte], which is a salt water crustacean. There are two chiefs in this village: one is called Araracu, that is the little crab. The second is Ouira-euboucou, the long tree.

The third is called Ieneupa-eupè, that is the Iunipap. There are two chiefs. The first is named also Ouira-euboucou: the second Souassou-Cae, that is smoked hind [biche boucannée].

The fourth is Meureutieupé, that is the palm tree. The chief is called Caouin agoue, that is to say half of the wine.

6: Abbeville--185v-187 (1611) 1614 Tupinamba-2
116, 103, 551

The fifth village is Caagouire, which means the shadow of the trees. There are two chiefs here. The first is named Serouéué, that is a bird which carries her young in the air. The second is called Auattion.

The sixth is Pindotuue, that is to say the place of the pindo. The chief [187] is called Rouronbeuue, which means a thorny tree.

The seventh is called Aroueupe, that is the place of the frogs. The chief is named Ouyrayue oussou, which means old bird.

The eighth is Tapouy-tiningue, which means the long dry hair. The chief is called Ita-ongoua, which means a stone mortar.

The ninth is named Eugare lé quytaue, that is the place where one draws up the canoes. The chief is named Ouytin, that is white flour.

The tenth is Oroboutin-eugouaue, that is the place where the crows or ravens go to drink. The chief is called So ouassou cae, which means the smoked hind.

There are more inhabitants in each of these villages than there are in those on the Isle of Maragnan.

6: Abbeville--188v (1611) 1614 Tupinamba
116, 101, 619

All of these villages [AW: Mainland villages, See Category 103.] have many more people than those of the Isle of Maragnan, all of them being closely related and friendly to the Indians of Tapouytapere and of the grand Isle, as though they were but one nation, and federated together to make war on all the other nations who are their enemies.

6: Abbeville--187v-188v (1611) 1614 Tupinamba-1-2
116, 103, 551

Beyond Tapouytapere, toward the west, there is a river called the river of Comma. The countryside in this area is very beautiful, very pleasant, very fertile, and abundant, much more than the Isle of Maragnan, and here there is yet another group of Indians of the same nation as those of the large Isle and of Tapouytapere, who live in 15 or 20 villages in the neighborhood of Comma, the most important of which I list here.

The first and principal village is called Comma, which is also the name of the river and of the country, meaning the place for fishing. The chief is called Itaoc-miry, that is to say the little stone house. [188]

The second village is called Ianoua-couare, that is the mouth of a dog [trou du chien]. The chief was named Maychouäre, which is the name of a tree.

The third is called Tauapiap, that is the hidden village. The chief is named Caouare, which means a drinker of wine.

The fourth is Couy Ieup, which is a gourd [courge accommodée] the chief is Ingarobouy, that is the blue songster [chantre bleu].

The fifth is called Arouypé, . . . In this village there are two chiefs. The first is Tamandouay which means elephant. The second is Ioura-euta-Ouassou, that is [les grands bâtons d'un dressoir].

The sixth village is Taeou-naio, that is black fruit. The chief is named Maracapou, which means the sound of a bell.

The seventh is Pacouripanam, which means the leaves of the Pacoury. The chief is

6: Abbeville--187v-188v (1611) 1614 Tupinamba-2
116, 103, 551

Cayaeuue, which is the fruit of the tree of the same name.

The eighth is Aouayeuue, [188v] that is the tree in water. The chief is Toucoma-Ouassou, the nut of a fruit.

The ninth is called Maecan, that is the head of something. The chief is Ouyrapar-Oussou, which means the great Arc.

The tenth is Couremaeta, that is the river of the Couremans which is the name of the entrance of the above cited river of Comma. The chief is Bohureapar, ...

The eleventh village is called Yapyeuue, which means the tree of birds. The chief is named Ouirarouantin, that is white tree.

6: Abbeville--188v-189 (1611) 1614 Tupinamba
116, 101

From Comma to Cayete, which is near the great river Para, to the west, about 80 leagues or more, there are still [189] more villages of Topinamba Indians, who live on solid land along the rivers of the sea.

The Topinamba Indians stretch to beyond the Amazon.

The Cayete also is occupied by Topinamba, where there are 20 or 24 villages well populated. They say that beyond the Amazon, there are still other villages filled with these Indians who are part of the same nation as those of the Isle of Maragnan, of Tapouytapere, and of Comma, and speak the same language, leaving all in the same manner, and with whom the French go and trade in order to be admitted and allied with those of Maragnan, and other of their like.

The other lands and countries of the area are mixed: some are inhabited by Tapouys, the others by Tabairares, and others by the Tremembez, or vagabonding peoples, the others, finally by the Pacaiares, the Iourapoupiares, the Ouyanans, the Aracouys, and several other diverse nations.

6: Abbeville--204v-205 (1611) 1614 Tupinamba
116, 226, 262

There are also mussels (moules) which they call Xerourou similar to ours but much larger, and more delicious, they are the everyday food of the Indians as well as oysters, because they are easy to find, and are in great abundance...

There are pools in several places full of small fish [205] ... When the winds dry them up the Topinamba eagerly catch and gather these fish, which are delicious to eat.

6: Abbeville--207-208v (1611) 1614 Tupinamba
116, 241

Manioc [Maniot] which is the root from which they make (207v) flour, grows very large and is ready to be gathered every 3 or 4 months.. Also there is no wheat nor any of the grains which we have....(208) We see here none of the kinds of animals which are there [MC:i.e. in France], ...they have no horses, cows or sheep, not because of defects in the country, because it is so mild that (208v) ...it is only necessary to bring each species and the country will be well supplied very soon.

6: Abbeville--209 (1611) 1614 Tupinamba
116, 301

...There is a kind of green jasper in this country, of which they make stones to wear in the ear...

6: Abbeville--218 (1611) 1614 Tupinamba
116, 245, 273

When they are in season the Indians squeeze the juice of these [MC: acaiou, a delectable fruit from the acaiou tree which grows wild, or is cultivated in clearings by sowing the kernels. The tree is tall and bears fruit after two years.], particularly the Acaiou piran to make a wine which they call Acaiou caouin, which is white and very delicious to drink.

6: Abbeville--218ff (1611) 1614 Tupinamba
116, 262

[Edible fruits: *bananne*, *mangaa*, *jaracatia*, *ouäierouä*, *genipa*, *agoutytreua*, *araticou*, *caoup*, *euuauirap*, *ama-vue*, *goiaue*, or *morgoyä*.]"

6: Abbeville--221 (1611) 1614 Tupinamba
116, 342, 262

The most common kind of palm tree is called ouäcoury, whose branches are called pindo by the Indians and used to cover their huts. This tree has a large fruit covered by a thick bark. Inside are 4 or 5 nuts about as long as the little finger, very good to eat, from which the Indians make a mild and very good oil. In the center of the trunk of this tree is a marrow [AM: palm cabbage] which the Indians call ouäcoury rouan, it is very good to eat cooked like nuts or almonds or in other ways.

6: Abbeville--221v (1611) 1614 Tupinamba
116, 273

...Wine is made from the trunks of two other kinds of palms called ynaia and caranavue.

6: Abbeville--221v [2] (1611) 1614 Tupinamba
116, 342

The carana-vue has very large fan-like leaves...The cannibal Indians (AM: Tabayara) of the mountain Ibouyapap, thatch their huts with these leaves.

6: Abbeville--221v [3] (1611) 1614 Tupinamba
116, 262

[AM: summarized–The Indians eat the fruits of the following palm trees: meututivue, ynaia, carana-vue, toucon-vue, pacoury, vua-ouässouran.]

6: Abbeville--222 (1611) 1614 Tupinamba
116, 322, 411

...The heart of this tree [MC: *toucon-vue* palm] is also black and as hard as ebony: the Indians use it to make their swords and bows.

6: Abbeville--223 (1611) 1614 Tupinamba
116, 262

. . . The Indians use this fruit [MC: of the jacaranda] to make manipoy which is a kind of strong soup, excellent to eat, good for the stomach and nutritious.

6: Abbeville--223v-226 (1611) 1614 Tupinamba
116, 262

[AM: summarized-Edible fruits: paioura, vua caue, pitom, auenonbouih, yachicha, cayouéen, ouagirou, moreoy, amyiou, vua-vyiou, vua pirup, onmery, arasa, ouyty, pekey, ioutay, yata una, inga.]

6: Abbeville--226 (1611) 1614 Tupinamba
116, 278, 751

The comarou-ouässou...is a tree...bearing a fruit similar to a nut...the Indians use it to protect themselves against fever; they drink it pulverized in water.

6: Abbeville--226v
116, 248

(1611) 1614

Tupinamba

The amonyiou, is the tree which grows cotton: it is not very high, but thick with cotton, and the Indians cut it at the base every five or six years so that it will produce more.

6: Abbeville--227v-228v (1611) 1614 Tupinamba
116, 262

The ananas [MC: pineapple] is the principal of all the plants...(228) and is delicious to eat...(228v) The fruit of the karaouata [AM: caraguata] and of the yarammacarou (AM: cactus) are edible.

6: Abbeville--228v-230 (1611) 1614 Tupinamba
116, 244, 262

[MC: summarized Cultivated fruits and vegetables: gyromon (pumpkins), taker or kaker (also a gourd), vuaeen (watermelon?), commanda-ouassou (beans), commanda-miri (peas), yeteuch (sweet potatoes: different varieties, violet, white, and yellow, etc.), cara (two varieties reddish and violet), taya-ouassou, mandouy (peanuts), manioch, macachet (macaxeira), manioch-été, manioch cave, usenpopouytan (red root of which the Indians make flour and which they use usually in place of bread.

6: Abbeville--230 (1611) 1614 Tupinamba
116, 262

Manioch cave is another root which...is good for making a mush and a sort of broth called caracou.

6: Abbeville--237 (1611) 1614 Tupinamba
116, 411

...The eggs (MC: of the bird Inanbou-tin) are large like a chicken's and are all blue; the Indians use them to paint or apply on their swords when they go to war or when they wish to kill their prisoners for a feast.

6: Abbeville--242-242v (1611) 1614 Tupinamba
116, 231, 262

As regards domesticated birds [242v] they are there in abundance. They have cocks and fowls of India [coqs et poulles d'Inde] called araignan which multiply rapidly in this country.

They also have a great quantity of common hens which they call ouira sapoukay, usually when they have laid 5 or 6 eggs, they set on them, in all seasons... so that they multiply abundantly.

They also have geese called upec, more or less the same size as ours, but more beautiful and better to eat.

They also have a great many ducks which they call potiry, bigger than ours with more beautiful feathers, and better tasting.

They also have wood-pigeons called picassou and common pigeons called picassoutin.

Among the many birds listed, there are some which the Indians tame very easily and render domestic either for their own pleasure or to eat and use as they see fit.

6: Abbeville--250 (1611) 1614 Tupinamba
116, 262, 825

...The old Indians eat the flesh [MC: of the anteater]; the young people, however are reluctant to because they say that if they eat an animal which feeds on ants, they will become feeble and lose their strength and courage in war.

6: Abbeville--252v (1611) 1614 Tupinamba
116, 231, 224

There are domesticated dogs which they call ianouäre rather like levrels here, but smaller, who are so well trained for hunting, principally the agouty [AM: aguti] that they smell them in their burrows and do not stop barking until they are caught.

6: Abbeville--253v (1611) 1614 Tupinamba
116, 262

The Indians sometimes eat the serpent tarehuboy.

6: Abbeville--255v (1611) 1614 Tupinamba
116, 262

Vssa-été are ants as large as the little finger which have wings and fly in groups: the Indians gather them in large gourds and fry them to eat; they say they are very good.

6: Abbeville--259v (1611) 1614 Tupinamba
116, 181

...and nevertheless one cannot find anywhere a nation more barbarous, more cruel, more removed from all humanity than this one [MC: i. e. the Topinamba]...

6: Abbeville--259v-261v (1611) 1614 Tupinamba-1-2
116, 166, 173

In the first place it is well to know that the Indians of Maragnan held near the Tropic of Capricorn a beautiful country which they called Cayete, which means the great forest, because the forests there were large [260] and filled with huge trees. This is where they lived in the past. And because they were esteemed the most valorous and greatest warriors of all the other nations, they carried the name Topinamba which they have retained to the present.

The Portuguese having become masters of this country of Cayete, wished to subject all the inhabitants to their laws, but the Topinamba, who are of a free nature and do not wish to be forced, preferred to leave and abandon their own country sooner than to be subjects. And they left and retired deeper into the forest.

But continuing to be persecuted by their enemies they continued to move on and arrived close to the Equator [ligne Equinoctiale] where they reached the ocean and could go no further to the right while the Amazon barred them on the left. Being unable to move in either direction or to retrace their steps, they decided to remain in the country where they found themselves, some along the sea, called Paranan eugouare, that is inhabitants of the sea: others on the mountain called Ibouyapap, which are called Ibouyapap eugouare, that is inhabitants of Ibouyapap. Others retired to the large island of Maragnan recognizing it as a strong place and one of security. ... These were named Maragnan eugouare, that is [261] the inhabitants of Maragnan. Others live along the river Taboucourou, ... others along the river Miary, ... others still at Comma, at Para on

6: Abbeville--259v-261v (1611) 1614 Tupinamba-2
116, 166, 173

the East and at Para on the West and at Cayete which is along the sea, scattered thus in other places which are there and from which they derive their names as in those previously named, retaining at the same time the name Topinamba, by which they are always known up to the present.

Some of these [MC: Topinamba] being still alive, remember and say that some time after their arrival in this country, they made a wine feast which they call caouin, at which the chiefs and oldest were assembled with most of the people; it happened that when all were intoxicated, a woman came and struck one of the company, from which arose a great commotion and mutiny which immediately caused a division and separation of all the people: Because [261v] some took the side of the one who was struck, the others that of the woman. . . they quarrelled so among themselves that although they had been friends and allies before, they became great enemies and became so divided that since then they have made war on each other applying to each other the name of Tobaiares which means great enemies or better, according to the etymology of the word, You are my enemy and I am yours. And although they were one nation and called Topinamba, . . . they became so divided as to eat each other as it will be stated later.

6: Abbeville--262 !(1611) 1614 Tupinamba
116; 142

The Topinamba Indians are generally of middle stature, about the height of the average Frenchman: although it is true that there are those very strong among them some six to seven feet as I saw several places. They have naturally a good build and are well proportioned partly because of the temperature of the country and partly because they are not violently forced or constrained like the Mignons [AW: dandies] of other parts by clothes which bind them.

They usually have a flat nose because the midwife who delivers them presses their noses thus when they are first born.

6: Abbeville--262 [2] (1611) 1614 Tupinamba
116, 732

...One sees almost no one-eyed people among them, nor blind nor humpbacked, nor crippled or other deformities: from this fact when they see someone with such an imperfection, they wonder at it and cannot refrain from laughing and mocking.

6: Abbeville--262 [3] (1611) 1614 Tupinamba
116, 516

Customarily they walk upright with motion and maintain a grave and modest demeanor without being bent in any way. They are marvellously light and agile and much stronger and more robust than the strongest of those in other parts...

6: Abbeville--262 [4] (1611) 1614 Tupinamba
116, 164

They are not sickly nor in ill health; also they scarcely have need of medicines or doctors. It is very true throughout that: *Mille modis laethi miseros mors una fatigat.*

6: Abbeville--263v (1611) 1614 Tupinamba
116, 164, 732

Hereditary maladies are rare among the Maragnans. They are amazingly healthy... their children are much more vigorous and are much healthier.

6: Abbeville--264 (1611) 1614 Tupinamba
116, 261, 252

They are jovial: they are temperate enough especially in eating. All their meats [264] are good and well cooked.

6: Abbeville--264-266 (1611) 1614 Tupinamba
116, 165

The air there is so salubrious that they seldom die before old age and by an accident of nature sooner than by a disease, living ordinarily a hundred, 120, 140 years...[265]

I wonder even more at these old men, 100, 140, 180 and 200 years of age, who have almost no white hair and are not bald. [265v]

...Old women, even eighty or a hundred, were seen nursing babies, ...[266]

No matter what age they were they never ceased to work at whatever kinds of work they were accustomed to doing..even the most laborious.

6: Abbeville--266v (1611) 1614 Tupinamba
116, 142, 854

...The skin [MC: of the Maragnans] is of a brown color and oily which seems to please them: but I think that this color comes not from the heat of the climate but from the oils and paints which they usually put on the body. Because when they are born (which I saw several times) they are as white as babies in France: But they have this custom a day or two after they are born to rub the entire body with oil and Roucou (AM: rucu) which red paint ... a process which is repeated every few days and in a little while the babies become all tanned without having been in the sun very much...

6: Abbeville--267-267v (1611) 1614 Tupinamba
116, 302

They have the custom, men, women, young and old, of pulling out the hair all over the body, enen the eyebrows and beard, everything except the hair on the head which they retain curiously enough, having naturally thick hair and not frizzy like the Negroes. [267v] As for the men, they cut their hair relatively short in front, clip it square across the forehead and are very careful in lifting it up. They let their hair grow relatively long behind, also over the ears and temples, and they clip the ends in a semi-circle as was the fashion of the Ancients here.

The women have long hair reaching to their waists, and they wear it hanging loose; when they work, they collect it up and tie it around their heads with a cotton string. They comb it carefully, and every morning they wash their hair, rubbing it with oil and *voucou*. To remove the grease they use a root called *ouäpacari*, which is soaked and squeezed, and gives a foam as white as soap. With it they clean their heads, their hair and all else.

6: Abbeville--268-269 (1611) 1614 Tupinamba-1-2
116, 301, 304

There are very few Indians who have not had their ears pierced, in which they wear little pendants which the French give them and which they hold to be very precious, in the absence of which they put little white bones well polished or little sticks or anything else which pleases them.

They have another strange custom, to pierce their lower lip. When their children reach the age of 4, 5, or 6 years, they prepare a wine or feast (which they call caouin) to which they invite all the relatives and friends of the child whose lip is to be pierced, as well as the inhabitants of the village and surroundings. After they have drunk and danced for two or three days, according to their custom, they call the little boy and explain to him that they are going to pierce his lip so that someday he will be a very gallant and great warrior. The child, encouraged by such words, presents his lip bravely, with joy and contentment. A man chosen for the task pierces it with a small horn [268v] or some sharp bone and makes a big hole. If the child cries or sheds a tear (a rare occurrence) out of pain, they say that he will be a good-for-nothing, a coward and a man without courage. If he is firm and constant (they ordinarily are), it is a good omen, and they believe that he will be a great, brave, and gallant warrior.

When they are still young they carry in this hole a piece of wood or a piece of Vignol (which the large water snails make)... but when they are married or of the age to marry, they wear little green stones [MC: jasper] which they value highly, and those who have none wear the white like the youth, but larger and longer, which they put in or remove

6: Abbeville--268-269 (1611) 1614 Tupinamba-2
116, 301, 304

at will. I have seen several wearing ones larger than the [269] thumb and longer than the finger; which caused them much pain and made it difficult to speak.

Several wishing to appear more courageous had their lip pierced in three places keeping the middle one larger than the other two. There are others who also have the nose pierced with one or two holes in each nostril where they wear long pieces of wood or fine white bones which pass across their cheeks like long mustaches.

The women never have their lips pierced, but in recompense they have their ears strangely pierced and in these holes they put round sticks as thick as the thumb. This lengthens their ears amazingly and they take great pleasure in wearing pendants...

6: Abbeville--269v (1611) 1614 Tupinamba
116, 291

...The Indians Topinamba...ordinarly are completely nude ... and without shame!

6: Abbeville--271v-272v (1611) 1614 Tupinamba-1-2
116, 302

...They usually...paint their faces and all their body with many colors. Sometimes you can see them with their faces entirely checkered with red or black paint. Sometimes they only paint one side of the face, half of the forehead and the opposite cheek, leaving the rest its natural color. You may see their bodies covered with various figures in front and behind, from the head to the knees, as if they were dressed in a Pantalon dress made of black satin, figured and lowcut, having the hands and legs all blackened with the juice of *iunipap* [AM: genipa].

They are not always painted and decorated with figures, only when it seems fitting to them: some are more inclined to it than others. It is generally the girls who like to brightly color and paint their bodies in various ways according to their fancy.

They do not always paint themselves but help each other, [272] and draw the figures on each other. Girls are the more experienced and ordinarily do the job. Though they have never learned to paint, you would be surprised by the variety and excellence of the drawings which they trace on the bodies.

You may see a young man standing with his hands at his side, beside him a girl, kneeling or squatting, with a *couy* (kind of vessel made of half of a fruit) in which she has the pigment, holding in her hand a piece of *pindo*, which she uses as a brush and with which she draws lines on the body as straight as if she had a ruler, and with the skill of a painter, so that though she traces the figures which she fancies, you never see one line cross another.

6: Abbeville--271v-272v (1611) 1614 Tupinamba-2
116, 302

There are women, nevertheless who hold a mirror in the left hand and with the other paint their face with a fine section of pindo, drawing [272v] fine lines of iunipap along their brows where they have plucked the hair: They spend much time doing this, esteeming it very fine to be so decked out.

6: Abbeville--272v (1611) 1614 Tupinamba
116, 304

As for the most valorous and greatest warriors, they have the custom, highly esteemed by their nation and feared by their enemies, of taking a bone from the leg of certain birds, which they use as a razor, with which they incise and tattoo the body in a variety of ways... In doing this they show great courage, because they immediately rub these incisions with a black color, either a powder or juice... which mixes with the blood which runs from all parts and is absorbed in the cicatrices, so that the figures thus incised can never be removed....

6: Abbeville--273-275 (1611) 1614 Tupinamba-1-3
116, 292, 301

When the men of this land wished to appear brave as they usually did during the days of their caouynnage [MC: drinking feasts], or during a massacre of prisoners or slaves, at a lip piercing ceremony of the children, when they set out for war or on other solemn occasions, they dressed themselves in feathers or certain accoutrements made of feathers of red, blue, green, yellow, and other colors, extremely beautiful which they know how to arrange marvelously. They intermingle them according to their pleasure, so that they are pleasing to the eye, [273v] one color standing out in contrast to another, then they arrange and compose or adapt the ensemble extremely artistically, fastening them by the larger end with a thread of cotton interlaced in the manner of a net, in such a way that inside they resemble fishing nets...but on the outside all these beautiful and rare plumes are so intermingled and arranged one over the other and with such art that one cannot but regard them with admiration.

They make bonnets in this manner which they call acangaop or acanassoyäue, which they wear on the head during their solemnities. Others in place of these bonnets have the custom of covering the head with the smaller down from the aras, canides, parrots and other colored birds which these birds have on their throats and stomachs. They adjust the down to their hair with gum or wax so neatly that they seem to be wearing a bonnet of varied and beautiful colors. To remove the feathers, they have to cut their hair. Then they gather and fix them around a stick in order to wash them more easily, removing the grease with the soap of a root. When they are dry they preserve the

6: Abbeville--273-275 (1611) 1614 Tupinamba-2
116, 292, 301

feathers as carefully as our ladies do their jewels and use them another time. [274]

...In place of a collar or ruff, they put a beautiful necklace of woven feathers, which they call aiouäcara.

All this is admirable but nothing compared to their cloaks which they call assoyäue, woven of various feathers, indiscribably beautiful which extend to the upper leg or knees, which they wear, not always but occasionally, not from modesty, but for pleasure, not to hide their nudity but to adorn themselves and to appear braver at their feasts and solemn assemblies where it is fine to see them so impressively dressed.

They also have a type of garter which they call tabacoura, so tightly and marvelously well woven that they seem to be of one piece, in the shape of a band or small circle, [274v] two fingers in breadth, and trimmed with beautiful feathers of different colors. They put their legs through them and place them at garter level; to look better, they put two of them on leaving a chanfron between them so that they appear to be a double band well ornamented.

Ordinarily girls wear such garters around their legs, but without any feathers these being only of cotton threads but in the same design as those worn by the males.

They also have garters like those described above called aouäy, but they are wider and instead of feathers are made of many twisted cotton threads, of finger length, to which are tied certain fruits of the size of a nut. The fruit has a hard skin when dry, and they put in them small stones or hard peas when they are empty so that they make

6: Abbeville--273-275 (1611) 1614 Tupinamba-3
116, 292, 301

a bell-like noise when they dance. [275]

They also make armlets which they call mapouyh couäy chouäre with cotton thread, around which there are long feathers from the tails of ara which are very beautiful birds...., having the custom of wearing these in their parades a little above the elbow...

They have also great plumes in the shape of huge bouquets made of the largest feathers of the ostrich and other large birds with which they embellish their backs, hanging them with a belt around their hips or across their shoulders... they call them yändouäue plumes.

6: Abbeville--276-277 (1611) 1614 Tupinamba
116, 291, 177

These accoutrements the Indians wear only when they wish to adorn themselves on special occasions... ordinarily they go completely nude.

Some [276v] occasionally wear the clothes which the French give them in trade with sometimes amusing results, one wearing only a hat, another only shoes...

It is true that all married men and particularly the old men cover their genitals with a piece of red or blue cloth which they tie up with a cotton thread, the rest of the [277] cloth hanging down to the knees or to the calves, and the lower it hangs the prouder they are. They call this ornament caraioue, which the children and those not married never use, contenting themselves (especially the adolescents) with tying their prepuces with a cotton thread or a small pindo leaf.

6: Abbeville--275-276 (1611) 1614 Tupinamba
116, 301

They find big snail shells or vignols on the seashore, which they break into small pieces and polish on hard stones with great industry: some are round and the others square, but all of the same size, even the rectangles. They pierce [275v] the square ones in the corners and string them together with a thin thread, as our jewelers do for women's necklaces, or they paste them on a piece of cloth with gum, and make belts and bracelets, which are very pretty and called mino.

...They know so well how to arrange and fit the pieces that the belts and bracelets appear to be made of mother-of-pearl.

The round beads are pierced in the center and threaded on a cotton thread. The women use them instead of feathers, wearing them around their necks or round their arms, as our ladies here wear pearls. Some of them wear so many around their neck that their breasts are covered by them. These are their most prized jewels and are called bohure...[276]

They adorn themselves also with glass beads or paternotres of glass of many colors which the French give them in exchange for merchandize. They esteem these greatly...

To ornament the children they take the above mentioned vignols which they polish on a stone and make small circles called gnaan, as polished and white as ivory and they put three or four around the arms of the children and they also decorate them with necklaces like carcanets made of vignols or of glass beads.

6: Abbeville--277-277v (1611) 1614 Tupinamba
116, 361

The Topinamba Indians live usually in the woods as near as possible to the sea for fishing, or along river banks for the water. Finding a good place, they cut the woods and and make a large square place [277v] setting it afire to burn all the wood and clear it; then they build four large lodges in the center in the form of a cloister....

Having lived there five or six years, as it is their custom not to live in a place longer, they burn and destroy this place and build another a half a league away, or nearby, retaining nevertheless the name of the preceding village.

They give no other reason for this shifting than that their grandfathers did the same; adding also that manioc, sweet potatoes and other roots (which they use for food) grow better in new soil and profit by the moving.

6: Abbeville--277v-278 (1611) 1614 Tupinamba
116, 342

These long lodges [AW: of the Tupinamba] have no closure or separation to prevent a [278] view from one end to the other; nevertheless they all live in it without confusion, each father of a family having his wives, his children, his slaves, and his furnishings in his own section.

6: Abbeville--278v (1611) 1614 Tupinamba
116, 582

Nevertheless fathers cannot take their daughters, nor sisters their brothers, as for the other degrees of relationship there are no prohibitions to prevent marriage...

6: Abbeville--278-278v (1611) 1614 Tupinamba
116, 595

Polygyny is permitted and one can have as many wives as one pleases. The wives are not accorded the same privilege, being permitted only one husband and cannot leave him for another without his consent. Although polygamy is permitted men, most have only one wife. Only those who want prestige take several wives, for, as a matter of fact they are regarded as the greatest and they are generally the heads of the villages... [MC: Questioned as to why they have many wives, they answer]: We know that [278v] a single wife is sufficient for a man and that it is not to satisfy our lust that we marry many women, but only with the intention of becoming greater and to have them work in the house and till the fields... And then the men are frequently killed in battle, and there are many single women in large number who cannot find a private husband [MC: one for themselves alone] we consider it necessary to permit the giving of several wives to one man.

6: Abbeville--278v-279v (1611) 1614 Tupinamba
116, 584, 586

As a marriage is easy to make, so is it easy also to unmake...If a man [279] wants to marry a woman or girl; after he ascertains her inclination, he asks her father or her brother if they agree or find it to their liking. Also this is a kind of respect which they show to the father or the nearest relatives,...

They do not worry about possessions nor seek nor demand any return in wealth, but as soon as they have secured the consent of the father or brother their marriage is completed without further ceremony, nor mutual promise, nor mutual consent...On the contrary when it pleases the husband or is to his fancy, he chases or repudiates his wife if she offends him. The woman also, if satiated or tired of her husband says, "I do not want you any longer, I wish to look for another husband." The husband would answer without anger and [279v] without making any bones about it, "Ecoäin, go wherever you want." The woman can give herself to anybody else without any trouble, she enjoys the privilege of leaving her second husband as she did the first, and the husband can repudiate her.

6: Abbeville--279v (1611) 1614 Tupinamba
116, 584

It is customary with them to promise their daughters, when they are young and small, to the chiefs and to those who are esteemed. They feed their daughters until they reach the age of marriage and then they turn them over to those to whom they have been promised, under the conditions mentioned above, that is to say, with the privilege of divorce whenever they like.

6: Abbeville--279v-280 (1611) 1614 Tupinamba
116, 595

When there are several wives with a single husband living in the same quarters in their huts, there is always one wife who is the favorite and commands the others as a lady does her servants. It is remarkable [280] how peacefully and harmoniously they live together without riots or jealousy, obeying their husband,working regularly and that without quarrelling or disharmony....

6: Abbeville--280v-281v (1611) 1614 Tupinamba
116, 854

As regards the children, soon after their birth, the fathers rub them with oils and paints, . . . and then they place them on little beds [MC: hammocks] of cotton suspended in air without ever swaddling or covering them in any way. . . [281]

As for the mothers, they love their children passionately and never abandon them, also you always see the children in the company of their mother, who rests only two or three days after childbirth. She immediately takes her baby and carries it from her neck in a scarf of cotton and goes [281v] to work in the garden or around the house, often with another child on the arm, another holding her hand and several following behind. . .

6: Abbeville--281v (1611) 1614 Tupinamba
116, 853

They feed them [MC: the babies] manipoy, a kind of soup, ...along with their own breast feeding....

6: Abbeville--281v-282 (1611) 1614 Tupinamba
116, 855

Moreover, I do not know whether it is the great love that the parents have for their children, but they [282] never speak a word which may offend them and they permit them to do what they please without ever scolding them. It is amazing that these children never do anything that might anger their parents, for they always try to do whatever they know to be agreeable to them....

6: Abbeville--282-282v (1611) 1614 Tupinamba
116, 567, 727

As for their slaves, [282v] they remain in the huts with those who have captured or bought them, or with those to whom they have been given, exactly as if they were members of the family. They are well fed and well treated. And what is strange is that they give them their daughters or sisters as wives until they decide to kill and eat them. However, they are free to go wherever they like, they work in the fields, go hunting and fishing whenever they want. In a word, they are not compelled in any respect and they do whatever they please. They will only do as they please according to the order they have been given. The female slaves work in the gardens and at home just as any other woman, waiting as well as the male slaves to be killed and eaten as the only reward for their services when the occasion arrives.

6: Abbeville--283 (1611) 1614 Tupinamba
116, 352, 513

As for the furnishings which the Indians use in their household, they have their beds [MC: hammocks] of cotton which they call yni, at the ends of which there are cords made of cotton... with which they tie them to pieces of wood placed across the huts for this purpose. Each has his own bed for sleeping, the wife's being next to the husband's, ...

6: Abbeville--283 [2] (1611) 1614 Tupinamba
116, 415

They have gourds called euä, which they use for drawing water; others cut into halves are painted red and black, called couy and used as bowls and cups, the smallest gourds being used as spoons.

6: Abbeville--283-283v (1611) 1614 Tupinamba
116, 352, 415

They also have baskets which they call ourou or caramemo, made of palm leaves or small reeds nicely woven, in which they keep their mirrors, their combs, knives, scissors, beads and other belongings...[283v] They also make baskets in which they keep their feather ornaments that they put on during festive days.

6: Abbeville--283v (1611) 1614 Tupinamba
116, 415

They have also large quantities of large vessels of earth in which they make their manipoy [MC: kind of soup] and other even larger containers also made of earth in the form of a vase, which hold 30, 40, and 50 pots in which they make their caouin. [MC: wine].

6: Abbeville--283v-284 (1611) 1614 Tupinamba
116, 241

Many Indians have beside their huts large chicken yards. . . [284] They also have gardens called *ko*, which they make in the forest about a quarter of a league from the village. To clear such fields they first fell the trees and then let them dry for twelve or fifteen days, after which they set fire to them reducing them to ashes on the very place. When the ground is cleared, they plant manioc in the middle, for making their flour. They also plant sweet potatoes, a great quantity of beans, large beans, and other herbs and roots which they eat.

6: Abbeville--284v (1611) 1614 Tupinamba
116, 601

...They call each other usually by the name of father, brother, little brother, uncle, nephew and niece, cousins, as though they were all related and one family....

6: Abbeville--284v-285 (1611) 1614 Tupinamba
116, 224, 421

Although they own their furniture and fields, they are not owners to the extent that if another should [285] need them he could not use them and take everything that he has need of. There is nothing that they do not share, and they never eat without giving some part of it to their neighbors. If they bring back fish, or game such as deer or does, or wild pigs, or other things, they divide them to share them with their fellow tribesmen...

6: Abbeville--285-286 (1611) 1614 Tupinamba
116, 574

If one of their kinsmen or foreign friends comes to visit them, as soon as he arrives he is put in a cotton hammock [285v] and the women come to him and putting their hands over their eyes, begin to weep with cries and exclamations, which is the greatest sign of courtesy they can show, at the same time repeating words of welcome... The visitor also puts his hands before his face, even if he cannot weep, it is the custom for him to pretend to.

After this the father of the family who has not said a word or noticed him heretofore, comes to him and says holding out his hand, ... "Are you come?"... "Are you well?" And after greeting him, and asking him whether he would like to eat, he brings him food and whatever else he needs... [286] accommodating him as long as he remains with them.

If an Indian is the guest they demand nothing of him when he leaves by way of recompense but if it is a Frenchman, the latter must give something in order to be well received the next time....

6: Abbeville--286v (1611) 1614 Tupinamba
116, 156

The great love they have for each other is the result of a ... close harmony, so that if one offends one of them, the entire nation is offended and joins to defend him...

6: Abbeville--287v (1611) 1614 Tupinamba
116, 721

It must be known first that they do not make war to protect their boundaries, nor to enrich their stores, but only for honor and to avenge themselves....

6: Abbeville--287v-288 (1611) 1614 Tupinamba
116, 721, 623

In all their enterprises they are led by the old men's council. These old men are those who have behaved bravely in war since childhood. [288] Before the meeting everyone drinks and smokes to his heart's content. After they have drunk, whatever the old men decide for or against war, is obeyed by the younger ones.

6: Abbeville--288-288v (1611) 1614 Tupinamba
116, 701, 721

They select as a chief the one whom they esteem to be the most gallant and expert in leadership. This one goes around to the huts exhorting them to go to war and telling them how they must equip themselves and the provisions which they need to take. He explains to them how important it is to be virtuous, and they express the fear that by cowardice or timidity they might lose the honor and reputation of their nation, which is a gallant and war-like one, thanks to the courage of their ancestors, who killed and ate so many of their enemies. These speeches, which sometimes last three or four hours, give them such courage that they do not fail to prepare their [288v] weapons, their flour and other provisions necessary for war, and they gather from all the villages which have been warned....

6: Abbeville--288v-289v (1611) 1614 Tupinamba
116, 411

They have for arms only their bows, called ouyrapar, made of red or black wood, very hard, with a well twisted cotton string. Their arrows are called oouue and are very long, made of small reeds without any knot, to which they fix two feathers of different colors, a palm in length, and fastened with thread. The point is a piece of black wood, which they fix and tie at the end of the reeds with thread. This wood is over a foot, or a foot and a half long and is very sharp at the end. To some of them they fix sharp fish bones, as long and thick as the little finger, they tie them up very neatly, leaving an end upturned as a barb, so that if one [289] receives the arrow in the body it is better to pass the point through than to try to pull it out. . . . To other arrows they tie a piece of bamboo a foot long, two inches wide and very sharp. They call these strong arrows tacouärt. These arrows make large wounds.

Besides the bows and arrows, they have swords of red wood, very strong, 4 or 5 feet long, in the shape of a club, except that the end is not round, but wide and sharpened, . . . They also carry bucklers [289v] which they call ouäracapa, made of leather or very strong skin; they use them to cover the body and parry the arrows.

6: Abbeville--289v (1611) 1614 Tupinamba
116, 726

They try to always employ the element of surprise in their battles and to assail the enemy unexpectedly.

6: Abbeville--289v-290 (1611) 1614 Tupinamba
116, 727

When one of their men is killed in combat, there is great mourning at the burial, and a long harangue to magnify his courage and valor.

If they take prisoners in war, they tie them up and take them to their villages in triumph, where all the women and particularly the old ones, receive their own people with great joy. They strike their mouths with their hands and utter cries and exclamations out of sheer joy to see their prisoners. If among the prisoners there are old ones, they threaten to eat them immediately lest they get lean, and if they are young, they untie them and feed them lavishly, giving them their daughters and sisters. Though they are unbound and free to run away, [290] they never do it, in spite of the knowledge that they will be killed and eaten at some time. If a prisoner escaped to his own country, he would be held as a couäue eum, that is to say a coward, having no courage. Even his coutrymen would kill him and blame him for not having had the courage to face death among his enemies, as though his relatives and people were not sufficiently powerful to take revenge for his death... So, they prefer to be killed and eaten by their enemies than to run away as they could easily do, being free and unbound....

6: Abbeville--290v-295 (1611) 1614 Tupinamba-1-4
116, 266

One or two months before they slaughter their prisoners, they tie and chain them up as an executioner does a criminal. As soon as the prisoner is bound, he is licensed to strike, hit, and steal the fowls, geese, and other things, and to do any sort of mischief in revenge for his death without anybody to stop him. In the meantime the other villages are informed of the date for the execution. When they have gathered, the prisoner is unbound one or two days [291] before death, and he is set free as before, but this is not for long, for as soon as they have removed his fetters from his legs, they say: "Ecoa̋in" "Run away". At this moment the poor devil runs as fast as he can as if he wanted to escape, the crowd starts immediately after him and the unfortunate does not go far before he is recaptured. Just as the one who had first captured him took a new name as a reward for his courage, thus the one in the crowd who runs fastest and seizes the prisoner by the throat is considered one of the bravest of all and gets a new name, which he retains during his whole life as a title of honor for such heroic actions as that of knocking him down.

The prisoner [291v] is tied with a rope around the waist, both ends being held by two other people. They take him around the village where women paint him all over the body with different colors and ornament him with various feathers, and so as not to be regarded as inhuman they make him drink and eat joyfully. They take him around the huts, they cry over him, and they let him dance.

116, 266

Then the Indians drink, dance, jump for two or three days, then take the prisoner to the plaza where he is to be killed. When he is there they place near him a great many fruits of the size of apples, but very hard, and gathering around him, they say: "Eiépouich" "Take vengeance for your death." At this moment the prisoner, who [292] has his hands free takes the fruit and everything he can find and throws them with force against all those who happen to be within his reach so that often some are wounded. Those who hold the ends of the ropes with which he is tied up have shields to parry the blows....

After they have rejoiced at the poor man's expense during two or three days, continuing day and night without intermission, on a certain [292v] morning, one hour after sunrise, one of the old men takes a wooden club, painted and trimmed with feathers of various colors, the handle being embellished and decorated with a sheath called aterabebe made of various kinds of feathers interwined and nicely arranged. This old man holding the club comes in front of the prisoner and makes this speech: "Don't you know that you and your people have killed and eaten many of our relatives and friends? Now is our revenge, for in order to take our revenge for their death, we shall slaughter you, barbecue you, and eat you." "I do not care," answers the prisoner, "because I shall not die as a vile and cowardly man. But I have killed many of your people. If you eat me, you will do what I have done. [293] I have satiated myself with the flesh of your nation and I have brothers and cousins who will revenge me."

The man designated for this execution arrives in the meantime on the plaza, his body covered with feathers and paintings. The old man gives him the club. Then the executioner starts to jump and boasting he flourishes his club above the head of the poor prisoner, who though hampered in his movements, tries to catch the club and take it from him. But when he advances to seize it, those whohold him, pull him back and when he thinks that he may get it, he is prevented by those who hold the ends. Finally he cannot move without, however, showing wonder or fear of death. [293v]

Only one thing can pain the prisoner, especially if he is a great warrior, and that is, if the one who is to execute him has not yet gone to war and if he is not a kerembaue and tetanätou, that is to say, a great, valiant and war-like warrior like himself. He becomes desperate and finally angry, judging that this is an insult made to him and the greatest dishonor which can be inflicted on a man. When he sees that the executioner is a brave warrior,...who comes to kill him and break his head, he does not mind dying, and considers it a great honor.

This gallant fencer, after jumping and flourishing his club to surprise the man, finally strikes him once or twice behind the ear and breaks his head spilling his brains. The corpse is then singed until no hair is left, [294] then it is washed with hot water, and when it is white and neat they cut open its belly and pull the bowels out. Then they cut it into pieces and broil it.

To do this they have a kind of grill of wood which they call boucan...it is raised from the ground about three feet and is wide and long according to the number of men

6: Abbeville--290v-295 (1611) 1614 Tupinamba-4
116, 266

they wish to roast, which is sometimes amazingly large.

They build a fire under this grill and place the pieces of the dismembered victim on it. . .[294v]

When all is cooked. . . they eat all this human flesh so avidly that one would think they were starved, especially the old women. . . [295]

If the woman who was given to the prisoner for a wife has had children by him, these are also killed and eaten. . .

6: Abbeville--295v-296 (1611) 1614 Tupinamba
116, 266, 177

The chief Iapy Ouassou replied [MC: to the French remonstrances against cannibalism]:
I know well...that this custom is wicked and against nature. Also I have several times wished to abolish it. But all of us old men are almost equal and each of us believes himself to be as great as any of the others. When it happens that I make a proposal in our carbet [MC: council] or even if there are several of my same opinion, only one dissenting opinion is necessary to spoil our plan, declaring that we have had this custom a long time [296] and we should not change that which we have learned from our fathers. We need a Bourouuichaue like you to command us to remove this wicked custom. We would do as you say.

The other ancients agreed; promising unanimously to abolish this diabolical custom... They are now kind and peaceful...

6: Abbeville--299 (1611) 1614 Tupinamba
116, 461

...They lead a happy and contented life and don't worry much about work. When they are not at war, they pass a part of their time in idleness and employ the rest in dancing, caouinner [MC: drinking feasts], hunting and fishing, more for food and recreation than to amass wealth....

6: Abbeville--299-300v (1611) 1614 Tupinamba
116, 535

Dancing is the first and the principal [299v] exercise of the Topinamba, who are the best dancers under the sky. There is not a day that they do not meet in their villages for that purpose. Girls and women do not dance with men, except during their drinking bouts, but then they refrain from foolishness, and the women only put their hands on their husbands' shoulders when they dance.... In dancing, they form a circle close to each other, but without touching or holding each other. They do not move from one place [300] so that they do not get excited by jumping and dancing, but during their drinking bouts they jump and dance around the village huts. When they dance they keep their arms hanging, sometimes, however, the right hand is toward the back, and they only move the right leg and foot. Sometimes they get near each other and then walk back, turning around, always stamping the foot against the ground. After they have turned three or four times, each in turn, they find themselves back at the place which they left. They accompany themselves with songs...and beat the rhythm with a maraca, made of a fruit a little long like a melon [300v] which grows there in which they place many little black grains, very strong and pass a stick across it to serve as handle which they encircle with a cotton string, ...wearing also bells of (coques de fruicts) on their garters.

6: Abbeville--300v-301 (1611) 1614 Tupinamba
116, 533

Their songs are praises of trees, birds, fish, animals and other things of that sort; without any scandalous words. They take pleasure in singing about their battle victories, triumphs and other [301] war deeds of which they are wonderously boastful: all tend to exalt and magnify military virtue, having different music (chant) for all their songs (chansons), with a refrain which they repeat together in unison at the end of each couplet. They sing in low tones at the beginning of their dances and slowly they raise their voices to the extent that they can be heard from far away; the harmony is unusual, especially when they sing all together, as they usually do.

6: Abbeville--301-302v (1611) 1614 Tupinamba-1-2
116, 273

If the Indians make good dancers, they are even greater drinkers, however, it is not everyday but only on days of celebrations, as when there is a prisoner to be eaten, when they have a council of war or when they gather for their pleasure in order to advise on certain affairs of consequence which will never be well conducted unless beforehand [301v] there is a drinking feast or caouin for all to drink and feast.

During the acaiou [AM: cashew] season, which lasts for four or five months, they gather this spongy and juicy fruit and squeeze it to extract quantities of this juice. They call this acaiou caouin, which is like white wine and very strong...

...After the women have made and filled several large vessels with this wine...they drink and do not cease drinking night and day until the vessels are all empty.

Sometimes, especially when it is not the acaiou season, they drink [302] another strong beverage which they call caouin-été made in this manner:

The women take aypi tubers (macachet) and they boil them in big clay vessels. When they are sufficiently cooked and soft, they take them from the fire and allow them to cool somewhat. Then several of them meet and squatting around the vessels take these tubers, which they put in their mouths and after chewing them without swallowing them, they throw them into their vessels with water according to the quantity of beverage which they plan to prepare, then they add a yeast of maize flour, and they boil all this on the fire, stirring it until it is sufficiently boiled. Then they remove it from the fire and pour this beverage into narrow-necked jars. When it has fermented and foamed sufficiently, they cover the jars and keep them until the company meets. [302v]

They have another kind of sweet wine which they call karakou. It is made with manioch-cave tubers prepared and chewed like the others. They mix them with maize flour and water, as much as they want, and boil them in big clay vessels. This soup, when cooked, is as thick as milk pap or like rice, then they roast some corn cobs which they chew and throw into it. This clarifies the drink and makes it more liquid, but it still remains thick, since they do not percolate it or strain it....

6: Abbeville--303-304 (1611) 1614 Tupinamba
116, 273, 527

Those who have to be present at a feast arrive on the set day, but the evening before they get ready by decking themselves with feather-works of various colors, with a maraca in their hands [303v] and spend the whole night going around the huts singing, dancing, and jumping without rest.

In the meantime, the women build a fire around the vessels to heat the caouin a little, which they drink almost lukewarm. They uncover the first vessel and stir its contents, then all of them, men and women, start to drink. Some of them, (like the old men) sit or lie in their hammocks with a cigarette in their hands and converse. The others sing, dance, and jump with their maracas. The women, with their hands on their husbands' shoulders, make a terrific noise...[304]

They drink in this way for two or three days without stopping and without sleeping... or eating. They stop when the vessels are empty.

6: Abbeville--304v (1611) 1614 Tupinamba
116, 264

These Indians are as restrained in their eating as they are excessive in their drinking. They have no set hours for eating but eat when they are hungry, day or night, and never to excess...

6: Abbeville--304v-306 (1611) 1614 Tupinamba-1-2
116, 252, 262

Their staple food is a flour made of the tubers of manioch or macachet or manioch-été, which they grate on a wooden rasp imbedded with many points made of stones and fishbones. They collect the scrapings and squeeze them with their hands into a big earthen jar. They make big balls of the residue, which they dry [305] in the sun. When they are dry, they pound them, and bake them in a clay vessel on the fire until it turns into small clods. When it is well cooked it looks like bread crumbs. This flour is called ouy.

Out of the juice which was left in the earthen jar, they take the thin part to make a soup, called manipoy, which is very good. Of the starch they make a sort of cake, which they call cassave, far better than those made of flour.

They have another way of making flour. They take the whole roots and they soak them in water for two or three days, then they dry them in the sun until they become white and soft. They call them cayman. They pound them in a mortar and roast them [305v] as mentioned before. Since they have not been squeezed and still retain their juice, they are far better and more excellent than the first ones. When they go to war, they bake this flour several times, according to the length of time they will be away... The mortar is a hollowed tree trunk, and the pestle is a stick, thick as the thigh and five or six feet long. It is called ongouävä yare.

They use these flours every day to mix with a broth of meat or fish, and make a soup called migan. [306]

They also make soup with the juice of a root called manioch-cave, which they grate.

6: Abbeville--304v-306 (1611) 1614 Tupinamba-2
116, 252, 262

The residue (marc) is only good as fodder for animals. However, the juice mixed with maize flour and with cassave, to which they add a fruit called pacoury, makes a good soup and is drunk in the morning for breakfast. They give some of it to their babies, as we do pap to ours.

[For meat they eat game, birds and fish of various sorts].

6: Abbeville--306v (1611) 1614 Tupinamba
116, 252, 263

Ordinarily they don't eat anything that is not cooked and preferably broiled (boucanné), mixing with each morsel that they eat salt and pepper which they powder together and which is the common sauce for all their meats called jonquere.

6: Abbeville--306v [2] (1611) 1614 Tupinamba
116, 271

They drink only water as their everyday beverage.

6: Abbeville--306v - 307 (1611) 1614 Tupinamba
116, 224

...They are so dexterous[MC: in hunting] that they never fail to catch [307] that which they set out to get...

They employ bows and arrows and tacouarts [MC: special kind of arrow], chiefly to get deer, hind, and monkeys. They also have dogs like small levrels to catch the agouty [MC: kind of pig]. They are ingenious in making traps and snares, and they stretch nets in the woods. They are very industrious when it comes to hunting, and trapping game and venison.

6: Abbeville--306v-308v (1611) 1614 Tupinamba-1-2
116, 226

They are no less dexterous at fishing which they do daily...bringing back as many fish as they desire. [307]

They use nets which they call *pouÿssa*,...which they make themselves.

They use small fish hooks called *pinda* for the small and medium-sized fish and harpoons for the larger sea cows [*vaches marines*] and others...[307v]

They have many stone barrages, which they build on the seashore, and others of wood and branches which they make at the outlets of small rivers and are used instead of fish baskets. Fish of different kinds enter with the tide and at low ebb they are stopped and taken in great quantity. They also have another method for taking fish when they are in schools and jump above the water to the waist and push their small canoes along the shore with their hands, inclining them on one side with such deftness that the fish jump [308] and fall into them in great quantities. Sometimes they bind together two canoes at both ends, and while one paddles, the others strike the water so that the frightened fish jump and bouncing up fall back in their canoes.

At other times by striking the water, they force the fish to the surface, then again others with their sieves for flour or big empty calabashes, dip them into the water with such deftness that the fish are caught in them. Also, they used to go to the shore at night with lighted *pindo* leaves in their hands and when the fish gathered attracted by the light, they dipped them out with calabashes and sieves.

...The children stand along the edge of the sea and with their [308v] bows and arrows

6: Abbeville--306v-308v (1611) 1614 Tupinamba-2
116, 226

shoot the fish with much dexterity... swimming out to retrieve them when they are hit... they take them in great quantities and it is the principal exercise of the children, at which they pass much of their time.

6: Abbeville--308v (1611) 1614 Tupinamba
116, 241

The men and adolescents before it is time to plant the manioc (usually done before the rainy season), they arise early in the morning to fell the trees and clear the forest for their fields.

6: Abbeville--308v-309 (1611) 1614 Tupinamba
116, 523, 531

They amuse themselves by making bows and shaping arrows and sometimes they carve small neat, wooden benches, which they call apouycave, or make baskets of [309] palm leaves...

6: Abbeville--309v (1611) 1614 Tupinamba
116, 286, 462

They also pluck cotton, remove the seeds and prepare it; they spin it more industriously, and they even make hammocks, those like nets and others like cloth, wrought as artistically and curiously as those of the best weavers. They make baby slings in the same manner.

6: Abbeville--309 - 309v (1611) 1614 Tupinamba
116, 241, 462

Ordinarily, women are busier than men, since alone they take care of the housework. When men have cleared the field and set fire to the wood, women do the rest. They plant sweet potatoes, beans and all sorts of tubers, vegetables and grasses.

Moreover, they sow maize (avati) but they do not have much labor, since their only industry consists in sowing and planting beans, which they put in a hole made with a stick.

They also plant four kinds of manioc. This work is not very great, since the stems are soft, they have only to break them and bury them in the soil, and for each slice they get a tuber. [309v] When they are grown up after four months or even earlier, they pull them out and they make flour from them. They also prepare caouin [MC: wine]... It is the women, also, who make oil out of palm nuts, who pluck the roucou, [AM: rucu used for body paint] wash it and knead it.

6: Abbeville--310 (1611) 1614 Tupinamba
116, 323, 531

The women also make earthen vessels of all kinds; big, small, oval, round, square, some like vases, others in the form of dishes, others like bowls [terrines], they are smooth and polished, especially on the inside. They use white and black gum to glaze them on the inside and they make various figures according to their fancy and their caprice.

6: Abbeville--311-311v (1611) 1614 Tupinamba
116, 151

It is thus that the Maragnans having such a temperate climate, are of such a good nature, and have such a cheerful spirit...In that which concerns the natural senses, be they external or internal, I have never met [311v] any person or nation which excels them....

They have a sense of smell so perfect as to be like that of a dog...they can easily differentiate between two people of different nations by their olfactory sense.

When we were on the ocean, the six Indians we took with us could distinguish and locate a ship passing near much sooner than the sailors, so sharp was their sight....

6: Abbeville--312v-314v (1611) 1614 Tupinamba
116, 153, 537, 576

...They are very susceptible to all you wish to tell them, and vey quick to understand that which you wish to teach, being very desirous to learn and be instructed and apt at imitating all they see done.

They are so attentive and poised that they will listen to you very earnestly as long as you wish to talk without interrupting in any way. They never disturb a person who gives a long speech nor [313] interrupt when someone else is talking. They listen to each other, and do not speak in confusion, several at the same time. They are great speech makers, and enjoy long speeches, which they make for two or three hours without hesitating or getting disturbed, knowing how to draw conclusions from arguments.

They are very reasonable and are led only by reason and a knowledge of the causes. [314v] [MC: Appealing to their reason the priests asked them why they should pierce their lips, pointing out that if God had wished the lip pierced He would have done it. Several convinced by this argument, ceased piercing their lips and shaving their bodies as well as those of their children.]

6: Abbeville--316-319v (1611) 1614 Tupinamba-1-4
116, 821

There are very few among them [MC: the Maragnans] who do not know most of the stars of their hemisphere and who do not call them by their proper name which [316v] their predecessors invented and passed on to each one of them. They call the sky euuăc the sun koărassuh and the moon yăsseuh. They generally call the stars yasseuh-tata.

Among the stars which they know there is one which is called symbiare raieuboire, that is to say, "jaw". It is a constellation in the form of a horse or cow jaw, visible in the rainy season. There is another one called ouroubou which has the shape of a heart and appears in the rainy season. Another is seychouira, a constellation of nine stars disposed as a gridiron, which forebodes rain. We have here the Pleiades which they know well and call seychou. It appears in their hemisphere around mid-January and as soon as it appears they expect rain, which actually falls soon after. There is a star [317] called tingassou which is the messenger or forerunner of the said Pleiades. It always appears above the horizon around fifteen days before. There is also another star which rises and appears before the rains which they call souäram, it is a big star, marvelously clear and brilliant. On the other hand, there is a constellation of several stars which they call ouégnonmoin, that is crayfish, and it appears at the end of the rainy season.

There is a star that the Maragnan call iaouäre, that is to say "dog". It is very red and ordinarily it follows the moon closely, so much so that if the moon sets they say that this star barks after her as a dog pursues to devour. When the moon has not appeared for a long time during the rainy season, it happens in certain years that she seems as

6: Abbeville--316-319v (1611) 1614 Tupinamba-2
116, 821

red as blood the first time that she appears. [317v] The Maragnan seeing her in such condition say that it is the star called iaouäre that pursues her to devour her. Forthwith all the men grab sticks with which they beat the ground, shouting continuously in a loud voice and repeating these words: Eycobé, cheramoin góe, góe, góe; Eycobé cheramoin góe, hau, hau, hau," that is, "my grandfather, may you do well for ever, may you ever do well, well, my grandfather hau." In the meantime, the women and children cry and moan with great cries and howls, shouting toward the sky, and throwing themselves to the ground and rolling on it, they strike it with their heads and hands.

Inquiring about the reason for this behavior, I learned that they think that they will die when they see that bloody moon immediately after the rains, and that the men strike the ground, as it has been said, as a sign of joy and pleasure at the prospect of dying and going [318] to their Grandfather to whom they wish long and happy health with these words...[MC: see above]. But the women cry and moan and act desperate out of fear of death.

They also know the Morning star, which they call yasseuhtata ouässou, that is to say the great star.

They call the Evening star, pira-panen which is, the moon's pilot, since she walks in front of her.

They also know another star, which is always in front of the sun and they call it

6: Abbeville--316-319v (1611) 1614 Tupinamba-3
116, 821

yäpouykan, that is, star sitting in its place. At the beginning of the rains, they lose sight of that star.

They also know the Southern Cross and call it *crussa*, that is, cross. [218v] At sunset there is a star as red as the bird *yanday*, and therefore they call it *yanday*.

There is also a constellation of seven stars in the form of the bird *yässatin* and therefore called that. There is also one in the form of a monkey which they call *cay*, monkey.

There is a constellation called *potin*, crab. . . and one called *twyvaé*, old man, because it consists of several stars aligned as an old man with a stick. There is a round, big, brilliant star which they call *conomy manipoére ouäre*, that is, the little boy who eats manipoy soup. [319]. . .

There is a big star called *eyre apouä*, round honey, for it is round and agreeable to look at. There is another constellation made like a long basket which they call therefore *panacou*, the long basket.

They have another extremely brilliant star called *yäseuh tata oué* about which they have a song praising its beauty and movement.

There is a constellation called *tapuy*, the hare, since it contains many stars in the shape of a hare, [319v] some of which are arranged like long ears above the head.

There is a star which they call *toucon* which resembles the fruit *toucon* from the *toucon vue*, a kind of a palm.

6: Abbeville--316-319v (1611) 1614 Tupinamba-4
116, 821

There is also a big star so brilliant that they call it *tata endeuh*, that is, burning fire. There is another constellation like a round pan which they call *gnaepouĕon*, that is, round pan. They have another star called *caran vue*. . . They know the setting points of all the stars.

6: Abbeville--319v-320v (1611) 1614 Tupinamba
116, 805

In truth they have no knowledge of the Epacte, ...nevertheless from long observation they recognizing the waxing and waning, the full moon and new moon...[320]

They call the eclipse of the moon yaseuh-tata, the night of the moon. They attribute to the moon the ebb and flow of the tide and have noted the two high tides which occur with the full and the new moon a few days later.

They note also very well the course of the sun, the route which it takes between the two tropics, which are its limits, and recognize when it is toward the north they have winds and breezes, and when it comes toward the south it brings rains.

They count twelve months in the year, and they also measure time by the rainy season, and the season of the winds and breezes. They also reckon by the cashew harvest. [320v] The Pleiades appear a few days before the rainy season and disappear at the end of it to rise again over the horizon at the beginning of the rains the following year; so that they know perfectly well the time between one year and another.

6: Abbeville--322-322v (1611) 1614 Tupinamba
116, 771

I know of no country in the world so completely without a religion as the Topinamba who previously had neither a god, nor celestial deity, either in heaven, nor earth, in gold, silver, stone nor wood. They had up to the present no religion, nor sacrifice, and in consequence no priests, ministers, altars, temples or churches. They have no prayers, wishes, ceremonies either private or public, nor any special days. [322v]

They are not, however, without a knowledge of a true God as was apparent in the discourse of Iapy Ouassou (q. v.)...

In their language they call God, Toupan. When it thunders they say that God causes it, hence they call thunder toupan remimognan, that is, God makes it.

6: Abbeville--322v (1611) 1614 Tupinamba
116

. . . They attribute their misfortunes to their grandfather because he chose the sword of wood, and rejected that of iron. And believe that our grandfather from whom we are descended (the French priests) accepted the sword of iron and received the good fortunes which we have inherited along with a knowledge of God, the arts and sciences.

6: Abbeville--323 (1611) 1614 Tupinamba
116, 775

They believe that their souls (which they hold to be immortal) are separated from the body, and transported across the mountains to their Grandfather at a place called *ouaioupia*. If they have lived a good life they can remain here forever, dancing, jumping, and enjoying themselves.

6: Abbeville--323 [2] (1611) 1614 Tupinamba
116, 181

The more enemies they have eaten the better their life has been; they do not regard people as good if they are not great warriors, fond of killing and eating enemies...they believe that the cowards and effeminate ones who lacked courage go with Ieropary [MC: devils] to be tormented by them.

6: Abbeville--323-323v (1611) 1614 Tupinamba
116, 776

They believe, moreover in [323v] evil spirits, which we call devils; and they call Ieropary; they fear them greatly. In referring to these spirits they say ypochu Ieropary, that is to say Ieropary is bad, he is not worth anything.

6: Abbeville--324v-325v (1611) 1614 Tupinamba
116, 756, 791

It must be known that these barbiers [MC: medicine-men] are personages which the devil uses among the Indians to hold them always in superstition. They are marvelously esteemed by all these poor people who have great faith in all they say. They call them pagé, that is barbiers. They claim first to foretell fertile and dry years. They promise abundant rains and all sorts of good. They also make them believe that by blowing on the aching part of the body they can cure them. That is why the Indians who are sick go to them, and showing them where the pain is, the pagé begin immediately to blow, putting the mouth against the affected part, they appear to suck and draw out the bad, then spitting on the ground they make them think they are cured. Sometimes they hold in the hand a small bone or stone [325v] or piece of wood or iron, and blowing on the affected part of the invalid, they show what they have in their hand making them believe that it has come from the infection, and it happens very often that the patient is healed whether by imagination or by superstition and diabolical art.

6: Abbeville--325v (1611) 1614 Tupinamba
116, 756, 791

These pagé never give a command which is not immediately obeyed by these people and even by the oldest ones, as we have often seen. When we were at Iuniparan the child of the chief of Timbohu died, a pagé ordered the inhabitants of all the villages through which the child had been carried to wash in order to avoid a great disease which threatened them. Soon after that command there was no one who did not obey by washing themselves in the morning with fresh water...

6: Abbeville--326 (1611) 1614 Tupinamba
116, 778, 789

They have another superstition, which consists in planting a high pole at the entrance of their village with a crosswise stick. To it they tie small escutcheons made of palm leaves, of the size of two hands, on which they paint in black and red the figure of a naked man. When asked the reason for this, they answer that they have been ordered by the pagé to change the bad air.

6: Abbeville--326 [2] (1611) 1614 Tupinamba
116, 755

When Mr. Des-Vaux was at Ibouyăpap, there was one of these pagé there, who caused a tree to talk through a hole so that everybody heard it. Other medicine-men extracted a great many needles from some people's thighs just for the fun of it.

6: Abbeville--326v-327 (1611) 1614 Tupinamba
116, 756, 791

Most of them [MC: the page] are old men, heads of the villages, who go into this blowing of patients in order to gain the reputation of being a good and wise pagé healing all sorts of diseases.

These medicine men are treated with great consideration. They are welcome wherever they go. They receive them with songs, dances, drinking bouts and all other possible civilities. These poor savages are convinced that everything will turn out according to their wishes provided these pagé are friendly. They are unhappy if they fall [327] into disgrace with them. If they are bothered and threatened by these pagé, they attribute their misfortunes to their prediction and divination.

6: Abbeville--328-328v (1611) 1614 Tupinamba
116, 672

The Maragnans have no law but that of nature...In truth they are careful to give to each one that which belongs to him and if one among them does wrong to another, he must pay for it according to the law of talion. If anyone [328v] boxes the ears of another, he must present himself to the offended one to receive the same; If he cripples another's arm or limb he must expose the same part of his body to be mutilated, and if he kills he must die.

6: Abbeville--328v (1611) 1614 Tupinamba
116, 684

If one of their women is caught in adultery, she must die, or be sold as a slave. Justice is not administered publicly, but by acts in private.

6: Abbeville--328v-329 (1611) 1614 Tupinamba
116, 622, 554

They have a chief or a headman in each of their villages. The one who is the most valiant captain and the most experienced old man who has done many deeds in war, slaughtered and killed many enemies, who has many wives, a big family, and slaves acquired through courage, [329] this one is the chief, and the head of the others; they do not have an election, but he becomes so by his merit and the faith they have in him.

The chief has no other authority than to give his opinion in their assembly or carbet held every night on the plaza between their huts. After they have built fires, which take the place of candles, or for them to smoke, they take their cotton hammocks, which they hang to posts stuck into the ground. Lying so in these hammocks with their cigarettes in their hands, they discuss about what happened during the day and give their advice for the future for war or peace, or to march againsts the enemy, or about any pressing business whatever. These matters they solve according to the decision of their chief, whom they follow on any occasion.

6: Abbeville--329-329v (1611) 1614 Tupinamba
116, 764

When somebody dies, [329v] they gather and cry... praising him. They decorate him with all his ornaments, and after digging a round grave four or five feet deep, they bend the corpse in a circle with the feet against the head and put him in the ditch. Then increasing their laments, they cover him with soil and leave him.